

A
SERMON

Preached at the
FUNERAL

Of the Reverend
Benj. Calamy D.D.

And late Minister of
St. LAWRENCE JEWRY, London,

Jan. 7th 1686.

By **WILLIAM SHERLOCK, D.D.**
Master of the Temple,
And Chaplain in Ordinary to his Majesty.

L O N D O N :

Printed for *John Amery* at the *Peacock*, and *William Rogers* at the *Sun*; both against *St. Dunstan's Church* in *Fleetstreet.* 1686.

Imprimatur.

C. Alston R. P. D. Hen.
Episc. Lond. à sa-
cris Domesticis.

Jan. 22. 1682.

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By J. V. 1733.

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Printed for J. W. at the Temple, and W. B. at the
Sign of the Star, in the Strand, 1733.
Charles Knapp, Printer, 1733.

*To his much Esteemed Friends the Church-
Wardens and Parishoners of St.
LAURENCE Jewry, and St. MARY
MAGDALANE Milkstreet.*

Gentlemen,

THOUGH I had no intention
to make this Sermon Pub-
lick, yet I could not with-
any Modesty deny your Request,
when you had paid so great a re-
gard to the Counsel given you in this
I heartily Congratulate your hap-
py agreement in the Choise of so
excellent a Person to succeed the
not-to-be-forgotten Dr. CALEMEY,
who, I doubt not, will deserve all
that Honour and Kindness, which
it is so natural to you, to show to
your Ministers. I here present you
with the Sermon, as it was Preach-
ed,

The Epistle Dedicatory.

ed, excepting some few things at the beginning, which were left out in speaking, to shorten it, as much as I could, without injuring the Sense. I am sensible the Character falls very short of what our deceased Friend deserved, but it is every Word true, and I thought, had been as inoffensive too as it is true; and so I believe it will appear to wise and considering men, and others may judge as they please. If it will contribute any thing to make both Ministers and People more faithful in the discharge of their several Duties, I have what I aimed at, both in Preaching and Printing it, especially if you please to accept of it as a Testimony of the sincere Respects of

GENTLEMEN,

Your very Humble Servant,

WILL. SHERLOCK.



24 Matth. 45, 46.

*Who then is a Faithful and Wise servant,
whom his Lord hath made Ruler over
his Household, to give them meat in due
season?*

*Blessed is that servant, whom his Lord
when he cometh, shall finde so do-
ing.*

IN this and the fore-going Chapter, our
Saviour acquaints his Disciples with
the Signs and Prognosticks of his
coming; which plainly have a double
aspect, both upon his coming to de-
stroy *Jerusalem*, and upon his coming to
judge the World: But the application he
makes of it, is of universal use; *Watch
therefore, for ye know not what hour your Lord
doth come.* v. 42. which is excellent advice,
in what sense soever we understand the
com-

coming of our Lord ; for the coming of our Lord signifies his coming to take account of us, and whether we apply this to the Hour of our Death, or to the last Day of Judgment, still it concerns us to watch ; that is, to be always diligent and careful in doing our Duty, and discharging that Trust which is committed to us, that whenever our Lord comes, we may give up our Accounts with joy.

The Words, I have now read to you, concern the Apostles of Christ, and their Successors, the Bishops and Pastors of the whurch, who are as much obliged to this watchfulness, as any other sort of persons, because as they have a greater Trust, so they have a greater Account to give. This we learn from 12 Luke 42, 43, &c. where our Saviour having given that general advice to all his Disciples, to watch for the coming of their Lord, St. Peter particularly enquires, how far he, and the rest of the Apostles were concerned in it : *Lord, speakest thou this parable unto us, or even to all.* v. 41. To which our Saviour answers *Who then is that faithful and wise steward, whom his*

his Lord shall make Ruler of his Household, to give them their portion of meat in due season. Blessed is that servant, whom his Lord, when he cometh shall find so doing. Wherein our Saviour does particularly apply that general Advice to his Apostles and their Successors, his Servants, Stewards, and Ministers of the Gospel: and indeed those particular expressions which are here used do sufficiently acquaint us, to whom this Advice belongs.

We need not question, who is here meant by *the Lord*, which is the peculiar Title of Christ in the *New Testament*, and it is as evident, what this Household is, which is the Church of Christ, *The House and Temple of the living God, The Household of Faith, The Household of God.* And Christ is said to be Faithful as a Son, or Lord, over his own House, whose House are we, if we hold fast the confidence, and the rejoycing of the hope firm unto the end, in distinction from Moses, who was Faithful as a Servant.

The Rulers of the Household, or the Stewards in *St. Luke*, are the Apostles, Bishops, Presbyters, who are the Governours

- 20 Acts of the Church, *inward* the Overseers, the Mi-
 28. nisters of Christ, the Stewards of the Mys-
 1 Cor. 4. rics of God. The Meat, which they are to
 1. give in season, is the Word of Life, which with
 respect to the different degrees and perfe-
 1 Cor. 3. ction of Knowledge is compared to Milk,
 2. and to strong Meat: and therefore they are
 5. Heb. 12 commanded to feed the Flock, to preach the
 1 Pet. 2. Word, to be instant in season, out of season, to
 2. reprove, rebuke, exhort with all long-suffering
 2 Tim. 4. and doctrine.
 2.

This is sufficient to shew you, that my Text does principally concern the Bishops and Ministers of the Church, who are in an eminent manner the Servants of Christ in the Instruction and Government of his Church, which is his House; and in speaking to these words, I shall observe this following method.

- I. Consider the Duty of Gospel-Bishops and Pastors, which is to Feed, and to Govern the Household of Christ.
- II. The Qualifications of Gospel-Ministers, which are Faithfulness and Prudence, a Faithful and Wise servant.

III. The

III. The great rewards of such men,
Blessed is that servant.

I. The Duty of Gospel-Ministers whether Bishops or others, and that consists of two parts, 1. To Feed, 2. To Govern the Household or Church of Christ. They are appointed *Rulers of his Household, to give them meat in due season.*

1. To Feed the Flock of Christ. This 20. Acts
 command Christ gave to Peter, and re- 28.
 peated it three times; *Simon, son of Jonas, 21. John*
lovest thou me more then these? then feed my 15, 16,
lambs, feed my sheep. Now to Feed, signi- 17.
 fies to instruct men in the Knowledge of
 Christ, for Knowledge is the proper food
 and nourishment of the Soul, by which it
 grows in Spiritual Wisdom, and all Virtue 1 Pet. 2.
 and Goodness; and is as necessary to our 2.
 Spiritual Life, as natural food is to the Life
 of our Bodies. *This is life eternal,* saith 17. John
 our Saviour, *to know Thee the onely true God,*
and Jesus Christ, whom thou hast sent. 3.

For this reason our Saviour appointed
 Stewards and Dispensers of the Mysteries of
 his Kingdom, whose whole business it should

be to study the Divine Will themselves, and to instruct others. For this is a knowledge which must be taught; Nature may instruct us in the Being of a God, and the differences between good and evil, and the plain Rules of Morality; but the Mysteries of the Kingdom, the whole œconomy of mans Salvation by Jesus Christ, is to be known onely by Revelation. Christ came down from Heaven to reveal this to us, and he instructed his Apostles, and his Apostles by their Preaching and Writings instructed the Church, and have left us a standing Rule of Faith and Manners; but yet it is necessary, that there should be some men peculiarly devoted to the Service of Religion, the study of the Scriptures, and the Work of the Ministry, to instruct and teach those who have neither leisure nor opportunities for enquiry, nor capacity to learn without a Guide, which is the case of the generality of Christians; especially since Religion has been clogged with such infinite Disputes, and there has been so much art used to make the plainest truths difficult, obscure, and uncertain, to corrupt

corrupt the Christian Faith, and to make it comply with mens sensual Lusts, or secular Interests. A Guide and Instructor is absolutely necessary, when there are so many Turnings and Labyrinths, wherein men may lose themselves, and their way to Heaven.

But though there were no Disputes in Religion, no difficulty in understanding it, though all men were agreed about the way to Heaven, though the meanest Christian understood the Mysteries of Christianity, as well as the greatest Divine, yet there would be constant need of a Spiritual Guide, while men are apt to be unmindful of their Duty, and careless in the practice of it. The work of an Evangelical Pastor is not meerly to instruct the Ignorant, but to exhort, to reprove, to admonish, to watch over the Lives and Manners of Christians, to make seasonable Applications to their Consciences, to administer Comfort to afflicted Spirits, to excite and quicken the slothful, and to encourage the fearful and timorous, and to assist and direct men in their Spiritual Warfare, how to obtain a glorious victory
over

over the World and the Flesh. This is to feed the Flock of Christ, and to give them Meat in due season, to instruct them in those things of which they are ignorant, and to put them in mind of those things which they already know, that their Faith may be turned into a principle of life and action, and this heavenly Food may be digested into Blood and Spirits, to the edifying of the Body of Christ in all Christian Graces and Vertues.

2. Another part of the Ministerial Office consists in Acts of Discipline and Government; Christ has made these Ministers and Servants, *Rulers over his household*. No Society can be preserved, without Order and Government, which is as absolutely necessary in the Church, as in the State. Christ is the *Head* of the Church, the *Husband*, the *Shepherd*, the *Lord*, which are all names of Authority and Power; and the Church is his *Body*, his *Spouse*, his *Flock*, his *Household*, and *Family*, which are names of Subjection, and denote a regular and orderly Society; but Christ has now left this World, and does not visibly appear among

5 Eph.

23.

10 John.

14.

us, to direct and govern the Affairs of his Church; he is ascended into Heaven, where he sits at the right hand of God, and exerciseth an invisible Power and Providence for the defence and preservation of his Church on Earth: He governs us by his Laws, and by his Spirit, and by his Ministers: for when he ascended on high, he led captivity captive, and gave gifts to men. And he gave some, Apostles: and some, Prophets: ^{4 Eph. 8,} and some, Evangelists: and some, Pastors ^{11, 12,} and Teachers. For the perfecting of the ^{13.} Saints, for the work of the Ministry, for the edifying of the body of Christ: Till we all come in the unity of the Faith, and of the knowledge of the Son of God, to a perfect man, unto the measure of the stature of the fulness of Christ.

When our Saviour was risen from the dead, he tells his Disciples, All power is ^{28 Mat.} given unto me both in Heaven and in Earth. ^{18, 19,} Go ye therefore, and teach all Nations, baptizing ^{20.} them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway,
even

even unto the end of the World. This is their Commission to preach the Gospel, and to govern his Church ; which was not merely a Personal Commission to the Apostles, but extends to all their Successors, as appears from Christ's promise to be with them in the discharge of this Ministerial Authority to the end of the World. Thus St. John acquaints us, that Christ after his Resurrection appeared to his Apostles, when they were met together, and said unto them,

20 Joh. *Peace be unto you, as my Father hath sent me,*
 21, 22, *so send I you. And as he had said this, he*
 23. *breathed on them, and said unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained.* This invested them with Authority, but then the actual communication of Power, which, especially at that time, was necessary to the discharge of their Office, was reserved for the descent of the Holy Ghost ; and therefore our Saviour commanded them, *Not to depart from Jerusalem, but to wait for the promise of the Father, that is, the gift of the Holy Ghost.* For says he, *Ye shall receive power*

power after that the Holy Ghost is come upon ^{1 AG. 4.}
you, and ye shall be witnesses unto me both ^{8, 9.}
in Jerusalem, and in all Judea, and in Sa-
maria, and unto the uttermost parts of the
Earth.

And accordingly we find, that during
the time of the Apostles, the Supreme Au-
thority of the Church was in their hands,
which they committed to their Successors,
and has ever since been exercised by Chri-
stian Bishops and Presbyters, with regard to
their different Order and Power. But what
is this Power which Christ hath given to
his Ministers? They have no Rods, nor
Axes, as secular Princes have, to compel
men to the Faith of Christ, and to force
their obedience. No, this is contrary to
the Genius and Spirit of Christianity. If
men will be Infidels, if they will be wicked,
we cannot help it: For though we walk in ^{2 Cor.}
the flesh, we do not war after the flesh: For ^{10. 3, 4.}
the weapons of our warfare are not carnal, ^{5.}
such as earthly Princes use, but mighty
through God, to the pulling down of strong
holds, Casting down imaginations, and every
high thing that exalteth it self against the
C know-

knowledge of God, and bringing into captivity every thought to the obedience of Christ.

Our Saviour in my Text acquaints us what this Power and Authority is; he *makes them Rulers over his Household, to give them meat in due season.* This is the Authority Christ hath given to his Ministers, to instruct, to exhort, to advise, to admonish, to reprove, and that with *sharpness* too, when there is occasion for it, *according to the power which the Lord hath given to edification, and not to destruction*; as St. Paul speaks.

2 Cor.

13. 10.

But what Authority is this? May not every Christian do the same? Is it not the duty of us all, as we are able, to instruct, exhort, reprove one another? Yes, it is; and I would to God it were more generally practised: but yet every private Christian cannot do this with the Authority of a Bishop, or a Gospel-Minister: The Instructions and Exhortations of private Christians, are acts of Friendship and Charity; and the obligation to it, is that mutual concernment and sympathy which the Members of the same Body ought to have for each other: In Gospel-Ministers it is an act
of

of Authority, like the Censures of a Father, a Magistrate, or a Judge.

We do not pretend indeed, as St. Paul speaks, to *have dominion over your Faith*, to ^{2 Cor.} exercise a kind of Sovereign Authority, to ^{1. 24.} oblige you to believe any thing meerly because we say it; but yet our Authority is such, that if in the exercise of our Office we explain the Articles of Faith and Rules of Life to you, it lays an indispensable Obligation upon you, carefully to examine what we say, and not to reject it, without plain and manifest evidence, that what we teach you is not agreeable to the Will of God revealed in the Scriptures. For when we come in the Name and Authority of Christ, that man who rejects our Message, without being sure that we exceed our Commission, rejects the Authority by which we act; and *he that despiseth, despiseth not man, but God.* It is our Work and our Commission to instruct you, and it is your Duty to be instructed; and whoever shall wantonly reject any Doctrines which do not suit with his humour and interest, or oppose some popular mistakes and prejudices against the

10 Luk.
16.

Instructions of his Guide, or turn away his ear from instruction, and heap to himself Teachers, having itching ears, such a man must give a severe account of this neglect and contempt to the great Bishop and Shepherd of Souls. While we are careful to discharge our Office in pursuance of that Trust our Great Master hath committed to us, what our Saviour tells his Apostles is true of the meanest of us all; *He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.*

The like may be said of the Exhortations, and Counsels, and Directions, and Reproofs, of our Spiritual Guides, they carry great Authority with them; they are not like the private Admonitions of our Friends, who exhort and reprove out of kindness, and their particular concernment for us: To reject such Counsels as these, does mightily aggravate our sin and our condemnation, as every thing does, which makes our sin more wilful and obstinate; but to reject the Counsels and Reproofs of our Guide, is a new act of disobedience to that Authortiy which

which Christ has set in his Church. Whether you will hear, or whether you will obey, we must exhort, reprove, advise; and wo be to us, if we do not, and wo be to those who will not hear, who will not obey. Our great Master looks upon this as a contempt of his own Authority, and this is all the Authority we have. We cannot force you to obey our Counsels or Reproofs, but ours and your Master will severely punish you, if you do not.

In a word, the Instructions, Reproofs, and Censures of Christ's Ministers, carry such Authority with them, that they can receive into, or shut out of the Communion of the Church, which is the onely visible state of Salvation. Remission of sins, and eternal Life, is ordinarily to be had onely in the visible Communion of the Church, and therefore the Power of Receiving into the Church by Baptism, and of Casting out of the Church by Excommunication, which is the onely Authority Christ hath given to these Rulers of his Household, to Receive in and cast out of his Family, is called a Power of Remitting or Retaining sins, because the
for-

forgiveness of Sins is to be had onely in the Communion of the Church, and no man belongs to the invisible Church, who does not live in Communion with the visible Church, when it may be had.

The Authority of Christs Ministers is to feed those, who are of his Household, to give them their meat in due season, and to judge who shall belong to this Household, who shall be received in, or cast out of Christs Family : This is the highest Act of Church Authority on Earth, and the onely Sanction of all our instructions, counsels, and reproofs; and therefore this Authority is not intrusted with every Gospel-Minister, but is committed to the chief Governours of the Church, the Bishops who succeed into the ordinary Apostolical Power.

II. Let us now consider the due Qualifications which are required in Gospel-Ministers, and they are two : Faithfulness and Prudence, *Who is that Faithful and Wise Servant ?*

First, Faithfulness : Now Faithfulness in a Servant consists in being true to his Trust ; and when this is applied to Preaching the Gospel,

Gospel, it signifies, that he is extreamly careful to publish the whole Mind and Will of God; which as it concerns us in this Age, includes these following Rules:

1. To be careful to acquaint our selves with the Will of God, that we may be *Scribes which are instructed unto the Kingdom of Heaven, who are like unto a man that is an householder, which bringeth forth out of his treasure things new and old.* The Priests lips must preserve Knowledge, but we must first have it, before we can teach it others; and since none of us now pretend to immediate Inspirations, this is a work of difficulty and labour, and requires as much faithfulness in our Studies, as in the Pulpit. It is no argument of Faithfulness, whatever it may be of Diligence, to run like *Abimaaz* without Tidings, to vent some crude and indigested thoughts for the Oracles of God. 13. Mat. 52.

2. Faithfulness requires us to preach nothing for the Will of God, but what we are sure to be so; to deliver no Message; but what we have received in Commission; not to indulge our own private conjectures and

and fancies, nor think to mend and sublimatize Religion by Philosophical Speculations, but to content our selves with the simplicity of the Gospel, to Preach Christ Jesus, and him Crucified. Nothing has done greater mischief to Religion, than when the very Teachers of it have been ambitious to be Wise above what is Written. All the Articles of the Christian Faith, as distinguished from the Principles of Natural Religion, can be known onely by Revelation ; and therefore there is no reasoning about them any farther, than to know what is revealed, and what is not revealed, is so uncertain, and so useless, that it is not worth the knowing. Since we preach in the Name, and by the Authority of Christ, we ought not to instruct our People in any thing but what we have his Authority for, for this is to exceed our Commission. Other nice Speculations may entertain us in private Conversation ; but when we preach in the Name of Christ, let us onely preach his Gospel, and teach them to observe and do whatsoever he hath commanded us.

3. Faith-

3. Faithfulness requires, that we preach the whole Will of God; that we instruct men in all the Articles of the Christian Faith, especially where there is any apparent and present danger of a mistake; and that we teach them every part of their Duty to God and men, especially such Duties as they are most unwilling to learn, and most averse to practice. This is an essential part of Faithfulness, & requires no small courage too.

There are no times so bad, no hearers so captious, but they will very well bear some general commendations of Religion, or some common Topicks about Vertue or Vice; which are of great use too, especially in such a sceptical and unbelieving Age, as this. But a faithful discharge of our Ministry requires somewhat more; a particular application to the Consciences of men, according to their wants and necessities, not so much to consult what will please them, as what will do them good. It mightily concerns a Gospel-Minister, as far as he can, to maintain a fair reputation in the World, but a good name is nothing worth, when we can do no good by it, when we cannot get or maintain a good name without neglecting

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lecting our Duty, or betraying the Souls of men. I had a thousand times rather, that men should reproach and revile me for instructing them in such Duties, as they cannot with patience hear of, than that they should commend me for my silence.

It is hard to live in any Age, wherein there are not some popular Errors, or some popular Vices to be corrected; and it is a very dangerous thing to meddle with any thing that is popular. But what is danger to that man, who is in a greater danger by the neglect of his Duty? Shall any man call himself a Minister of the Gospel, and a Servant of Jesus Christ, and in such an Age, as we now live in, be ashamed or afraid to censure or confute the Errors of Popery or Fanaticism, or to reprove Schism and Faction, because they are very popular Vices.

1 COR. 4. *Let a man so account of us, as the ministers of*
 1, 2, 3. *Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of mans judgment: as St. Paul speaks. When we leave our several Flocks, it will be infinite satisfaction to us, to be able to say, as St.*

Paul

Paul did to the Asian Bishops ; *I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare to you all the counsel of God.* ^{20. Acts 26, 27.}

Secondly, Prudence is as necessary in a Gospel-Minister, as Faithfulness is: By Prudence I do not mean Cunning and Subtlety, artificial Insinuations and Addresses, which are more like the Arts of Seducers, than of Gospel-Ministers, *Who by good words, and fair speeches deceive the hearts of the simple.* ^{16 Rom. 18.} Prudence will not allow us in the neglect of any part of our Duty, whatever the event be ; but *we must renounce the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God.* ^{2 Cor. 4.}

Wisdom and Prudence, as it is consistent with Faithfulness and Honesty in the discharge of our Trust, can signifie no more but this ; To Instruct, Exhort, Perswade, and perform all the parts and offices of a Gospel-Minister, in such a manner, as may render our instructions and perswasions most effectual ; to take the most convenient sea-

sions, when men are most apt to be wrought on ; to teach them such things as are of most present use to them ; to use such Arguments as are most likely to prevail ; to avoid all unnecessary provocations, when the Duty it self, which we are to teach them is not the matter of the provocation ; for if men will be provoked with hearing of their Duty, there is no help for that. Prudence never dispences with any part of our Duty, but directs to the best way of doing it : a Faithful Servant does what he is commanded, and a Wise Servant does it in the most effectual manner.

III. The last part of my Text concerns the great Rewards of such Faithful and Wise Servants ; *Blessed is that servant.* What this Reward is, we are not here particularly told. All good men, we know, shall be very blessed and happy in the other World, and we may reasonably presume, that Christ, who is the great Judge of the World, has reserved some peculiar marks of honour for his immediate Servants : This he plainly intimates to us, in that distinction he makes between the reward of a Prophet, and of a righteous man : *He that receiveth a pro-*

*prophet in the name of a prophet, shall receive 10. Mat.
a prophets reward: and he that receiveth a 41.
righteous man in the name of a righteous man,
shall receive a righteous mans reward.*

Our reward in Heaven will have some proportion to the nature of our Work, and to that Service we do for God in this World. Now we cannot do any more acceptable service, than to serve God in the Gospel of his Son: to use our utmost endeavours to propagate Religion in the World, and to make other men wise, and good, and happy. Our Saviour himself came into the World on this very design, and was advanced to the right Hand of Glory and Power, as a reward of it; and those who are 2 Cor. 6.
workers together with him, as St. Paul speaks, 1.
will receive some proportionable Reward also.

The faithful discharge of this Duty is a work of infinite care and difficulty, that it made an Apostle himself cry out, *Who is 2 Cor. 2.
sufficient for these things.* It requires the ex- 16.
ercise of great care, and great prudence, and great patience; it is abundantly enough to employ our whole time and thoughts either in studying the Will of God, or in attending the

the publick Ministries of Religion, or in private Addresses and Applications to men who want our Advice and Counsel ; we must contentedly bear all the Affronts and Insolencies of bad men, the Frowardness and Peevishness of many profest Christians, the Gain-sayings and Contradictions of sinners. We must go on and persevere in our Work, though our Persons and our Ministry be despised : *when we are reviled, we must bless : when persecuted, we must suffer : when defamed, we must entreat : yea though we are made as the filth of the world, and the off-scouring of all things.* This is not very pleasing to flesh and blood, but the harder the work is, the greater will our reward be, if we be found faithful and wise Servants.

1 Cor. 4.
12, 13.

Nay, there is no Work does so ennoble the Mind as this, and qualifie us for an excellent Reward. No man can faithfully discharge this Work, but it must purge and refine his Mind, and set him vastly above this World, and the little Concernments of it : It gives us a more clear distinct comprehensive knowledge of God and divine things, which is an Angelical perfection of the Mind and Understanding ; and he must be a strange man,

man, who can be so constantly employed in the Contemplation of God, and the things which relate to another and a better life, and not find his Soul ravisht with those unseen and unspeakable Glories; who is so constantly employed in taking care of other mens Souls, and takes no care of his own; who is so frequent in his Devotions, as the very nature of our Work exacts from us, and not live a most divine and heavenly life: There are indeed some, who in the most Divine Employment are no great Examples of such a Divine Conversation; but I fear they will not be found in the number of these faithful and wise Servants. Whoever heartily applies himself to the care of Souls, will in the first place take care of his own; and the faithful discharge of this Duty, will raise us so much above the ordinary Level and Attainments of Christians, as will prepare us for a greater Reward, and advance us to a more perfect state of Glory.

Nay, that immediate Relation we stand in to Christ, who is the Sovereign Lord and Judge of the World, if we approve our selves faithful and wise Servants, will secure us of a more excellent Reward. The Church on Earth

19 Mat.
28.

Earth and the Church in Heaven, is but one Church, one Household and Family ; and those whom he has made Rulers of his Household here, to whom he has committed the greatest places of Trust and Dignity, need not fear being degraded in the other World, if they adorn their Office, and faithfully discharge their Trust here : And therefore our Saviour tells his Apostles, *Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the Throne of his glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel: that is, that their Reward and Glory in the other World, should answer to that place of Trust, and Power, and Dignity, which they had in the Church on Earth ; and this Promise is no more peculiar to the Apostles, than their Office was.*

In a word, if we consider what the state of the other World is, and who is King there, that it is the blessed Jesus, our Great High Priest, King of Salem, or the new Jerusalem, and Priest of the most High God ; how mean and contemptible soever our Office is thought here, we need not doubt but the Scene will be mightily chang'd, when we come into that
King-

Kingdom where the King is a High Priest.

Let this then, beloved Brethren of the Clergy, be a mighty Encouragement to us to be very diligent and faithful in the discharge of this great Trust; whatever Difficulties we meet with, whatever Scorns, Reproaches, or Sufferings, it is but expecting a while, and our Lord will come, and his Reward is with him: and *blest*, for ever blest, *is that Servant, whom his Lord when he cometh shall find so doing.*

Yea blest, for ever blest, as my Text gives us reason to hope, is this our dear Brother, whose Remains lie here before us, who, when his Lord came, was found thus doing. We may lament the loss of so kind a Relation, so true a Friend, so faithful a Pastor, and Fellow-labourer, according to the several interests we had in him; but he, blest Soul, has fought a good Fight, and finished his Course, and kept the Faith, and is now gone to receive a Crown of Righteousness, a Crown of Immortality and Glory. He is now gone to that great Bishop and Shepherd of Souls, whose Flock he has so carefully and diligently fed, and whose wandering and stragling Sheep he has reduced into

the Fold. To that kind Shepherd who laid down his life for his Sheep, and therefore will not fail to reward those who have spent their lives, and were ready to have sacrificed them too, for the service of Souls.

When we speak of so great a man, it is below his Character to mention such things as would be thought considerable Attainments in meaner persons; though indeed a truly great man does nothing meanly. A great Mind gives a peculiar grace and decency to common Actions, as it was easie to observe in his very Mirth and freest Humours, that he never gave the Reins out of his hands, but governed himself by the strictest Rules of Prudence and Religion.

But I shall confine my self to the subject of my Text, and consider him onely as a *faithful and wise Steward*, and therefore have very little to adde; for I doubt not, but you who knew him, especially you who have enjoyed the benefit of his Ministry, and have lived under his Care and Conduct, have already applied what I have discoursed on this Argument, to your deceased Pastor; and would I have chosen any particular man to have drawn the Character by, of a wise
and

and faithful Steward, there are not many men I should sooner have thought on, than Dr. Culamy to have been the Pattern.

That he did take care to give you Meat in due season, I need not tell you, because you all know it. If Preaching in season and out of season, if publick Instructions and private Applications, where they were needful or desired, be to feed the Flock of Christ, & to give Meat to his Household and Family, this he did, and that very faithfully and wisely too.

In the first place, he took care to inform himself, and to furnish his own Mind with all useful knowledge; and his constant Preaching, though without any vain affectation of Learning, which serves onely to amuse, not to instruct, did sufficiently discover both his natural and acquired Abilities. He had a clear and distinct apprehension of things, an easie and manly Rhetorick, strong Sense conveyed to the mind in familiar words, good Reasons inspired with a decent Passion, which did not onely teach, but move and transport the Hearers, and at the same time gave both light and heat: for indeed he was a good man, which is necessary to make a good Preacher; he had an inward vital sense of Religion, and that animated his discourses with the same Divine Passions which he felt in himself.

He did not entertain his Hearers with School-

Subtilties, or a conjectural Divinity, with such thin and airy Speculations, as can neither be seen, nor felt, nor understood, but his chief care was to explain the great Articles of Faith, and Rules of Life, what we must believe, and how we must live, that we may be eternally happy. And he did; as a faithful Servant ought to do; as he declared a little before his death, that he never preached any thing, but what he himself firmly believed to be true.

I need not tell you what a troublesome World we have lived in for some years past, such Critical times, as would try the Principles & Spirits of men; when a prevailing Faction threatned both Church and State, and the fears of Popery were thought a sufficient Justification of the most illegal & irreligious methods to keep it out; when it was scandalous to speak a word either for the King or the Church, when cunning men were silent, and those who affected Popularity swam with the Stream; then this great & good man durst reprove Schism and Faction, durst teach men to conform to the Church, and to obey & honor the King; durst vindicate the despised Church of *England*, and the hated Doctrine of Passive Obedience, though the one was thought to favour Popery, and the other to introduce Slavery; but he was above the powerful Charms of Names, and liked Truth never the worse, because it was mis-called.

called. His publick Sermons preached in those days, and printed by publick Authority, are lasting Proofs of this, and yet he was no Papist neither, but durst reprove the errors of Popery, when some others, who made the greatest noise, and out-cry about it, grew wise and cautious. This was like a truly honest and faithful Servant, to oppose the growing Distempers of the Age, without any regard either to unjust Censures, or apparent Danger. And yet he did not needlessly provoke any man; he gave no hard words, but thought it severe enough to confute mens errors without upbraiding or reproaching their persons. His Conversation was courteous and affable to all men, soft and easie, as his Principles were stubborn; he could yield any thing but the Truth, and bear with any thing but the Vices of men. He would indeed have been the Wonder of his Age, had he not lived in such an Age, as thanks be to God, can shew many such Wonders, and yet in such an Age as this he made an Illustrious Figure; though he had his Equals, he had not many Superiours.

Thus he lived, and thus this good man died, for thus he was found doing when his Lord came. The first symptoms of his Distemper seized him just before his last Sermon at *White-hall*, but gave him so much respite as to take his leave of the World in an excellent Discourse of Immortality, which he
speaks

speaks of with such a sensible gust and relish, as if his Soul had been then upon the wing, and had some fore-tast of those joys it was just a going to possess. And indeed he encountered the apprehensions of Death, like one who believed and hoped for Immortality ; he was neither over-fond of living, nor afraid to die. He received the Supper of our Lord, professed his Communion with the Church of *England*, in which he had lived, and in which he now died, and having recommended his Soul to God, he quietly expected how he would dispose of him.

But I must not forget to tell you, that he died like a true and faithful Pastor, with a tender care and affection for his Flock. When he imposed this unwelcome Office upon me, he told me, he did not desire any Praises of himself, but that I would give some good advice to his People, who, said he, are indeed a very kind and loving People. And this was not the first nor the onely time I have heard him own not onely your kind reception of him at first, but the repeated and renewed expressions of your affection, which did signally manifest it self in his late Sicknes, and now accompanies him to the Grave. A Character, which to your honour I speak it, you have now made good for several successions, and which, I hope, you will never forfeit.

But what that good counsel is, he would have me
give

give you, he told me not; and therefore I can only guess at his intentions in this. Were he now present to speak to you, I believe he could not give you better counsel than he has already done: and therefore my advice to you is,

1. To remember those Counsels and Exhortations, which you have heard from your deceased Pastor. Though the Sower be removed, yet let that immortal Seed, that Word of Life which he has sown, live and fructifie in your hearts, and bring forth the blessed Fruits of Righteousness. He has shewed you the plain way to Heaven, have a care you do not forget it, have a care you do not wander out of it. He has recommended the Communion of the Church of *England* to you. He has taught you to be Loyal to your Prince, and to be true to your Religion; take care then, that neither your Religion destroy your Loyalty, nor your Loyalty corrupt your Religion: remember that beloved person, whose memory is dear and sacred to you, was neither a Rebel, a Papist, nor a Fanatick.

2. Since you have lost your Guide, a faithful and a prudent Guide, and the choice of a Successour is in your selves, be very careful, as the concernment of your Souls requires you should be, of your Choice. Consider what an Age we live in, which requires an experienced and skillful Pilot to steer a secure and steady

steady course. Have a care of dividing into Factions and Parties; let not meer private Interests or Friendships govern you; if it be possible, admit of no Competitions, much less of Pulpit-Combats, which do oftner occasion lasting and fatal Divisions, than end in a wise Choice. Remember what a succession you have had of Great and Good Men in this Place, and let it be your ambition still to equal and out-do it, if you can.

And now I shall conclude with one word to you my Brethren of the Clergy. We have lost a faithful and diligent Labourer in Gods Vineyard, in a time when we could ill have spared him; let us then, who still survive, double our diligence, and express a greater Zeal and Concernment in the defence of Religion, and in the care of Souls. Let us remember that we are all mortal, and how little time we have to work in, we know not; but let us so improve the remainder of our days, that when our Lord comes, he may own us for faithful and wise Servants, and bestow on us a Crown of Righteousness and Immortality. Which God of his infinite mercy grant, through our Lord Jesus Christ, To whom, with the Father and the Holy Spirit, be Honour, and Glory, and Power, now and for ever. Amen.

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